# Gestation of Earthquakes

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Since earthquakes occur suddenly, the average person doesn't imagine that they are gestated for centuries in the womb of the Earth.

Similarly, great revolutions, although they erupt on specific days, are the result of a silent preparation, undertaken over decades, and sometimes centuries.

It is said that the French Revolution, for example, broke out on May 5, 1789, with the opening of the Estates-General, or on July 14, 1789, the date of the storming of the Bastille. However, it was, in fact, prepared for at least a century by the Enlightenment and rationalist encyclopedists, as well as by enlightened mystics, such as Rousseau or Louis Claude de Saint-Martin, the master of Joseph de Maistre... And we could go further: these rationalists and mystics only hatched the egg that had been laid by Luther. These considerations are known and accepted by anyone who has a serious study of History. It is evident that priests—at least those who were trained in the old seminaries—should be counted among such scholars.

However, if we tell a priest, especially one of a traditionalist bent, that the earthquake of Vatican II and the ecumenical eruption it brought were gestated over many decades, which necessarily include the reign of Pius XII, they will probably reject the reasoning they had initially admitted.

For a traditionalist or conservative priest, who takes a position contrary to the orientation given to the Church from John XXIII onwards, Pius XII would be the radical opposite of the Popes who succeeded him, and would not have allowed any modernist progress.

They argue with the diametrical difference in styles between Pope Pacelli, hieratic and solemn, and John XXIII, popular, egalitarian and almost "homely". They cite the total political opposition between the anti-communism of Pius XII and the infamous "apertura a sinistra," as well as the disastrous Ostpolitik of Casarolli, sponsored by Paul VI and John Paul II.

They emphasize the concern with orthodoxy, a characteristic of Pius XII - after all, he was the one who canonized Saint Pius X - so different from the phenomenology and Kantianism of John Paul II.

However…

However, eruptions of this magnitude are not conceived in a single day, nor in ten years. This is what unsuspected historians have observed and confirmed.

Let us take, for example, the work of Jean Chélini "**L'Église sous Pie XII"**, (Fayard, Paris, two vols.). On the back cover of the second volume, which deals with the "Post-War Period," one can read a presentation that, among other things, says:

"*In the mirror of History, Pius XII appears as the grandiose and radiant image of the papacy, the model of the Pope of the Counter-Reformation,brought to perfection. But the solemnity of his behavior should no longer hide from us the audacity of his actions. Pius XII is, by far, the most cited Pope in Vatican II. (...) If in the conception and exercise of the function of Pope the differences with his successors are real, if the way of defining and "practicing" the Church changed with the Council [Vatican II], if ecumenism acquired new impetus, if dialogue between the Church and the world developed,* ***the reign of Pius XII prepared the conciliar work, setting the milestones for reflection and the outlines for reforms"*** (J. Chélini, op. cit. back cover of second volume. Underlining and bolding are ours.

Such is the presentation of the work of a historian sympathetic to Pius XII.

It is impressive.

In a previous article, we had the opportunity to address the role of Pius XII in the liturgical revolution (The "Angelic Shepherd" and the Trojan Horse of the Liturgical Revolution, **Veritas** n. 36, May 1996, p. 5).

We will now analyze, within the limits of an article, another complex issue - the idea of the construction of a "new world order" - as defended by Pius XII and, later, its evolution under the following pontificates.

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This refers to the “political” position of Pius XII. We are not referring to the controversial issue of the so-called “Silence of Pius XII” on Nazism and the genocide, which has generated so much discussion, but to the issue of communism and the “construction” of a “New World Order” in the post-war period. Undoubtedly, no one can deny the true anti-communist “crusade” waged by Pius XII in the post-war period, which saved Italy from a triumph of the Communist Party. The Pope dedicated himself with all his might to building a “wall” to stop the advance of the communists in Italy. And he succeeded.

But the “wall” erected by Pius XII was made up of the Christian Democracy, heir to the Popular Party and the Sillon... It was the Christian Democracy that took power in place of the Communist Party. She carried out the infamous “apertura a sinistra,” placing the “moderate Marxists” of the Socialist Party in government, who became involved in operations that the judges of the “mani pulitte” did not consider so “pulitte”…

If this action of Pius XII against communism deserves praise, it cannot be seen outside of a larger context.

On December 24, 1939, the Pope launched his first Radio-Christmas Message, and in it he introduced an extraordinary and perplexing novelty: the inclusion, in his text, of the entirety of a personal letter that the President of the United States, Franklin Delano Roosevelt, had just sent him. Roosevelt presented himself, against all the protocol so beloved by Pius XII, as the “old and good friend” of Pope Pacelli.

It is not necessary to explain why this friendship is surprising.

After all, it's not every day that you see an American President, laically linked to societies that work - let's say...silently - against the Catholic Church, aiming to destroy it - calling himself an "old and good friend" of a Pope, and of a Pope as hieratic as Pius XII.

Roosevelt's letter was published along with Pius XII's 1939 Christmas Radio Message by the Vozes de Petrópolis publishing house in 1957, in the "Pontifical Documents" Collection, number 64. It is from this edition that we will make our quotations.

Roosevelt begins his missive to the Pope with a religious and biblical tone, alluding to the wars of the time of the Prophet Isaiah, the wars of the time of Christ's birth, and the wars of those centuries "which we call the Dark Ages" (p. 15 ed. cit.). From these wars arose periods of peace and true rebirth.

Roosevelt then tells the Pope that this happens because of the **“spiritual spark inherent in humanity”** (p.15 - the underlining is ours).

Roosevelt then continues, addressing Pius XII, stating that a “new order” of the world would emerge from the next war. A “Novus Ordo Saeculorum,” as can be read on the one-dollar bill.

The well-informed US President goes on: “I believe that perhaps the new order of things that statesmen still barely glimpse already exists among us. I even believe that **this new order is already being built, silently, but inevitably** (...)” (p. 16. The underlining and bolding are ours).

Curious... Very curious…

The “Yankee” president warns that the “new order,” “only through the mutual and friendly cooperation of **those who seek light and peace**, can overcome the forces of evil” (p. 17).

Who would these men be who “seek light and peace”? Could they perhaps be the same “men of good will” to whom Paul VI and John Paul II referred so often in their magisterial documents?

Following this, Roosevelt warns Pope Pacelli that “in the circumstances of the present moment [World War II] there is no spiritual or temporal leader who can execute a determined plan capable of putting an end to this destruction and rebuilding a new order” (p. 17).

Therefore, for Roosevelt, not even the Pope would have the power to establish a “Novus Ordo Saeculorum” alone.

The American president then calls upon “all those who hold the same ideal to heart” to form a “united front of action” when the time comes to rebuild the “new world order.”

Who were these men possessed by the same ideal of “light and peace,” capable of, united, building the “new world order”?

Did Roosevelt consider his “old and good friend,” Pius XII, one of these men? Is that why he dared to write to a Pope in such a way as to suppose that they both had the same ideal? Had the American President converted [silently]?
And the secular President of the USA concludes: “On this point too, a common ideal demands common action” (p. 18).

Roosevelt affirms, finally, that to build this new world order, ecumenical action would be necessary:

“I trust, therefore, fully, that all the religious confessions of the world, which believe in the same God, will exert all their great efforts, for the sake of so great a cause” (p. 18).

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Neither Roosevelt nor Pius XII lived long enough to realize this plan that had been hatched “silently and inevitably.”

It was necessary to wait for John XXIII, Paul VI, Casarolli, Reagan, John Paul II, and Gorbachev to begin this joint action of “men of good will,” lovers of “light and peace,” in order to build the new world order in which we live today, thanks to the reconciliation between Marxism and democracy, equality and freedom, states and churches, and even between the Catholic Church and heretical sects.

The city of Assisi saw the prelude to this new order in 1986, when John Paul II met with the heads of almost all religions so that, together, each could pray to their God for peace for the new world. For the new world, which is promised for the third millennium—an expression with a strong Joachimite flavor—when the “Civilization of Love” will be born. Or, as it reads on the dollar bill, the “Novus Ordo Saeculorum”.

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This document by Roosevelt is surprising, as it is found inserted in a papal radio message. From Pius XII, not Paul VI.

This is how earthquakes are gestated. Silently.

To quote this text:
"Gestation of Earthquakes"
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